

Agriculture, &c.

Agricultural Principles.

FERTILITY AND BARENNESS.

Some soils are naturally productive. Others are barren; not indeed absolutely so, for the poorest soil will produce something, unless it contains substances poisonous to plants. But we call that land barren, which will not produce useful plants in sufficient abundance to pay for their culture. A poor soil may be made productive by adding fertilizing material, to it, but it will not always answer to do this. In some cases it would cost more to make a barren soil fertile, than it would to buy land already rich in plant food.

The presence or absence of those materials which are found in the ashes of cultivated plants, will show whether a given soil be productive or not. Sometimes, from various causes, a soil has never contained those materials which secure fertility; in other cases, land has been deprived of them by successive croppings. Every crop raised upon a piece of land takes up a portion of this material which renders soil fertile. Successive crops consume the mineral and atmospheric elements that form the food of plants, and year after year, the yield grows smaller, and the land becomes poorer. It is the object of manuring to make up the loss occasioned by the raising of crops, and if manure be supplied in sufficient quantity, a soil will retain its productiveness, and even grow more fertile, notwithstanding the harvests that are reaped from it. A soil may be barren for one plant, and yet productive for another. It may be unable to produce wheat, and yet bear an excellent crop of clover, beets, or carrots. There may not be enough of the particular material needed by one sort of plant, while a plant of another kind may find plenty of food suited to its wants. That may be succeeded by still a third description of crop, requiring different food from either of the other two. "Weathering" as it is called, will sometimes restore a particular element of fertility without a supply of manure furnished by the hand of man. It is on this principle that fallowing improves land. By leaving it idle, and allowing the weather to act upon it,—sun, air, moisture, and even the decay of weeds, help to restore a lost vitality. But it is far better to manure land at regular intervals, and then grow a succession of crops differing from each other in the kind of material craved by them. By this means without losing the use of the land while it lies fallow, its productive power is preserved. This is the system of rotation of crops which is now pursued by all farmers worthy the name.—*Canada Farmer.*

WHAT IS PROGRESSIVE AGRICULTURE?

The *New York Observer* answers this question in few words, but very comprehensively, as follows:—"Under its influence, spring up lastly and convenient dwellings, adorned with shrubs and flowers, and beautiful within with the smiles of happy wives, tidy children in the lap of thoughtful age—broad hearts and acts, as well as words of welcome. Progressive agriculture builds barns and puts gutters on them, builds stables for cattle and raises roots to feed them. It grafts wild apple trees by the meadow with pippins or greenings—it sets out new orchards and takes care of the old ones. It drains low lands, cuts down bushes, buys a mower, house-tools and waggons, keeps good fence and practices soil. It makes hens lay, chickens live, and prevents swine from rooting up meadows. Progressive agriculture keeps on hand plenty of dry fuel and brings in the oven wood for the women. It ploughs deeply, sows plentifully, harrows evenly and prays for the blessing of heaven. Finally, it subscribes for good religious, agricultural and family journals, and pays for them in advance, advocates free schools, and always takes something besides the family to the county fair."

AGRICULTURAL EXHIBITIONS.—In an address recently delivered before the Central Michigan Agricultural Society, by Sanford Howard, Esq., Secretary of the State Board of Agriculture, the following complimentary reference was made to Canadians and Canadian agricultural exhibitions:—"Our Canadian neighbours, who are earnestly devoted to the improvement of agriculture, make exhibitions of a highly creditable character, and which are numerous attended by the people. They have no trials of speed, and allow no private shows to occupy their grounds. Their exhibitions are as well attended as ours. At the last Provincial show of Canada West, held at London, upwards of a hundred teams engaged in a ploughing match. Land suitable for so extensive a competition could not be found nearer than six miles distant from the show grounds; and yet the contest was witnessed by 10,000 people or more. Unusually large premiums were, to be sure, offered on this occasion—the highest being nearly a hundred dollars. But in reference to practical or useful results, who will say that it was not better to use money in this way than to pay it out for so-called trials of speed?"

NOT SO STUPID.—John was thought to be very stupid. He was sent to a mill one day, and the miller said, "John, some people say you are a fool. Now tell me what you know, and what you don't know." "Well," replied John, "I know millers' dogs are fat!" "Yes, that's well, John. Now, what don't you know?" "I don't know whose corn fat's em."

A farmer bearing the name "Acts Apostles Pegdon," recently died in Kent, England.

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

BY REV. CHARLES TUPPER, D. D.

CHAPTER VII.

FIRST RESIDENCE IN AMHERST.

(No. 7.)

Various events that transpired in the circle of my acquaintance during the early part of my life, as noticed in former numbers, directed my attention to the subject of drunkenness, and impressed my mind with a sense of the numerous and appalling evils that result from it. Therefore when I commenced house-keeping, though it was almost a universal practice to keep intoxicating liquors to treat friends, I deliberately resolved to take a different course; because this prevalent custom appeared to me adapted to increase the ruinous vice of drunkenness. From the commencement of my ministerial labors—half a century ago—I was accustomed, both publicly and privately, to caution people against intemperance.

It is, however, the part of candor to acknowledge my delinquency in some cases. In the year 1819, on an occasion in which it was then deemed indispensable to have liquor, and extremely unbecoming not to set it before persons who called, I offered some to a school teacher who had recently commenced teaching at River Philip. He prudently declined taking any. Of course he was not urged, as it occurred to me that probably he was a drunkard: and this conjecture proved to be correct. The thought of having presented a temptation to such a man was subsequently painful to me. After my removal to Amherst, on the occasion of having a frame raised it was my earnest desire to have it done without the use of any intoxicating drink: but a friend engaged in it, who was regarded as a very temperate man, assured me it could not be done. The liquor was therefore furnished. It seemed to devolve on me, as a matter of etiquette, to hand it round to the persons engaged in raising the frame. In doing this I came to a kind friend, who had professed religion, and was in other respects held in esteem, but to whom the inebriating cup had proved a snare, and whom I had advised to practice total abstinence. The inquiry naturally arose, What can be done? To pass him by would unquestionably give great offence to a benefactor: and to hand him the liquor would be extremely inconsistent, and liable to do him serious injury. The trial endured in this case prevented me from ever again offering intoxicating liquor to any person.

Having noticed with deep grief the prevalence of intemperance in Amherst, with its usual baleful effects, on the 25th day of January, 1824, I preached a sermon expressly on the subject, in the hope of aiding in the diminution of so great an evil. My text was Prov. xxiii. 29, 30. "Who hath woe," &c. In this discourse I endeavored to shew:—1st. The effects; 2nd. The causes; and 3rd. The cure of drunkenness. According to the light then possessed by me, the subject was treated with faithfulness. Under the last head I took a step so far in the right direction as to recommend total abstinence to such persons as had become intemperate. It has, however, since appeared evident to me, that my views, though in advance of those of my contemporaries in general, at that time, were quite defective. Intemperate persons are not usually aware that this appellation is applicable to them. It can not be reasonably expected that they will abstain while those to whom the cross must be much lighter do not. Moreover, it is now a well established fact, that abstinence should be commenced before intemperate habits are formed, since in this case the adage is emphatically true, "Prevention is better than cure." It is also far easier.

While following the example of Moses, who published an account of the principal events of his life before his departure, it is my desire to imitate his candor and faithfulness by recording instances that evince human frailty. Like the two noticed above, so the following is another. The record of it, if rightly improved, may be of service to others.

A foreigner called upon me, and stated, in very imperfect English, that he was a German, a professor of religion, and a Baptist; that he had recently suffered shipwreck, and was now returning to his home, on the south side of the Bay of Fundy, and had no money to bear his expenses, or to pay for his passage. Implicitly crediting his statement, I requested several

friends living near me to aid him, and wrote a few lines expressing the purport of what he had communicated to me, and naming some friends on his way, requested them to entertain him, and also asking the favor of James Ratchford, Esq.—a proprietor in the Parrsborough Packet—to give him a free passage. It subsequently appeared, however, that the man had imposed upon my credulity by the fabrication of a tissue of falsehoods; and the line written by me, though only professing to state what he said, was regarded as an attestation of its truthfulness. A benevolent lady, in limited circumstances, gave him cloth for a pair of pants; and he took it to a tavern about a mile distant, and sold it to obtain rum. When he presented the paper to Squire Ratchford, he was in a state of intoxication. My esteemed friend, perceiving my error, and ascertaining that this paper was used as a general brief, refused to return it to him, and obligingly enclosed it to me, with a friendly and faithful admonition to be cautious about setting my name to any document, especially with reference to an entire stranger. Though doubtless my name has sometimes been subscribed imprudently since that time, yet this kind admonition has been serviceable to me.

This case is not recorded with a view to deter people from "entertaining strangers," even if some do not prove to be "angels," or relieving the afflicted, how unworthy soever they may be; but to suggest a caveat against signing any instrument of writing in a doubtful case, or under circumstances in which deception may be encouraged, or the interests of true religion may be injured.

Our Session of the Association, held in Canard, Cornwallis, was one of peculiar interest. It had been preceded by a powerful revival in connection with the Church under Rev. Edward Manning's charge, in which 65 had been added by baptism. Interviews with numbers of these converts, with whom I had formerly been acquainted, afforded me much pleasure. A very agreeable acquaintance was also formed with two valued Brethren, namely, Rev. Silas Sterns, delegate from an Association in Maine, and Rev. Charles Miller, from that of New Brunswick.

After enjoying the satisfaction of visiting many of my kindred according to the flesh, in which also my wife participated, and numbers of other Christians friends, and uniting with them, both in public and private delightful religious exercises, the following entry was made in my Diary:—

"July 1, 1824. Bade my friends farewell, and left Cornwallis. I have been blessed with a great degree of comfort in this visit. People often expect much more satisfaction in visiting their friends than they receive; but I can truly say, my enjoyment has far exceeded my anticipations. O for a grateful heart!"

For the Christian Messenger.

Exposition of Acts ii. 38.

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

I observe that the evident desire to bring the various christian denominations into a union somewhat analogous to the organized unity of Romanism is stirring up the minds of your readers. Such a consummation is greatly to be desired providing it could be accomplished with no sacrifice of principle or other detriment to the cause of Christ. In the present condition of things we can only be immediately interested in the proposed union of the Baptists and "Disciples." The proviso above mentioned complied with, it would greatly advantage us to be able to present an undivided front to these confederating advocates of anti and extra scriptural usage.

In a late issue of the *Christian Messenger*, is answer to a challenge from a "Disciple." I read an explanation of the text at the head of the article which seems better calculated to do violence to the English reader's sense of right than to convince an errorist. I beg leave to present in brief, what seems to be the meaning and teaching of the text. As an exegete, I have but just emerged from the stone into the age of bronze, and can only look forward with hope to a time when an increase of grace and scholarship shall enable me to emulate the masters in interpretation, in discovering and reproducing the forms of divine thought always to be found in the scriptures. Yet in spite of all deficiencies I think Baptists will for the most part allow that if the Campbellites can subscribe to this explanation of their favorite text one bar to our union with them is removed.

Nearly all error in doctrine arises from con-

centrating the attention on one passage to the neglect of others. The Bible is not the Napoleonic code, each clause explaining itself. It might with greater propriety be likened to the "Common Law,"—the application of undeniable principles of right to an endless variety of cases. Injustice would follow were judgments always pronounced in agreement with a single precedent. The text in question, is a condensation of a longer speech,—was an application of the rule to an individual case,—requires human obedience, but does not explain the divine working.

The common translation is sufficiently correct. No single words can convey the full meaning of the Greek. "In the name" might be translated, "on," or, upon the name; and "for the remission," towards the, or in order to the remission. It is as well as it is. The preposition "eis" is never without something of its radical signification of motion towards an object. The proposed rendering "on account of" is suspicious from the fact that it removes a difficulty.

There are three terms in the first clause of the text. The mode of baptism is by the most eminent biblical scholars acknowledged to have been immersion. Let us look at the first and third terms, "Repent," "in the name of Jesus Christ." Repentance, is sorrow, remorse; but such sorrow as produces amendment of life. Sorrow for sin, without a hearty turning to God for pardon and help, is remorse, which like that of Judas can only end in death. The multitudes "were pricked in heart," i. e. they were filled with remorse, to which they are exhorted to add repentance. The pricked in heart and the repentant stand in opposite relations to God; the former dreads the divine wrath, the latter hopes for pardon. As the condition of hope is trust, and hope maketh not ashamed, in true repentance regeneration is implied.

This is confirmed by the third term. The name of God is God; the name of Christ is the God-man, the preaching of whom is the only incentive and condition of repentance, and the only foundation of our hope of pardon. Here then is trust, or faith. It follows that we cannot separate these terms the one from the other. True repentance and valid baptism accompany a realization by faith of the atoning work of Christ.

Now what is the relation of baptism to the remission of sins? The scriptures say, "The just shall live by faith." "The just," are the pardoned. Cornelius received the Holy Spirit, a sign of a regenerated heart, before baptism, and Simon Magus though baptized, and not a hypocrite, was yet in "the gall of bitterness, and the bond of iniquity." Baptism is not the cause of the remission of sins.

The true relation is similar to that which exists between regeneration and conversion. In regeneration, pardon, justification and sanctification, are all included; just as Christ was our sacrifice before the foundation of the world; but it is only in conversion, the renewal of life unto holiness, that the soul becomes conscious of the change in its powers and attitude towards its maker. Similarly in baptism comes the consciousness of sins remitted. With this agrees the statement of James, that Abraham was accounted righteous through faith, yet was justified in offering Isaac. Being righteous, he was already justified; but by obedience, God and men received evidence of it. Just so, in submitting himself to the ordinance of baptism,—at once the symbol of a spiritual resurrection and union with Christ, a test of obedience, and an open avowal of loyalty to the Triune God in body and spirit, affections and will,—the christian is assured of the remission of sins.

T. T. F.

For the Christian Messenger.

OBITUARY NOTICES.

ROBERT MCQUANA.

Died at Jordan River, suddenly, on the 20th March, aged 72 years. He was baptized by Elder Nutter, some 50 years ago, and held his connection with the church up to his death. He gloried in God's purposes of mercy to sinners, and the Spirit's work in the souls conversion to God. He was a firm advocate for the faith once delivered to the saints, and now we trust has entered into the rest which remains for the people of God.—*Com. by Rev. A. W. Bars.*

ISABELLA MOFFATT.

Daughter of Deacon Peter Moffatt and relict of the late Deacon William Moffatt, died at North Sydney, C. B., of consumption, on the 7th April, 1866, in the 54th year of her age, leaving a large circle of relatives and friends, and nine children, some of them quite young, to mourn their irreparable loss. Sister Moffatt was baptized by Rev. E. D. Porter, on the 8th of May, 1859, being one of the fruits of the ex-